

T /the corn./

175 these four fingers from the earthen dish or other vessel in
224 which they keep it, even though they throw it from rather far
away, nevertheless they put it so accurately into their mouths
that they do not drop a single bit. So that some of us French-
men, wishing to imitate them, thought we would cut it in that
fashion, and not being at all trained for that like them, in-
stead of throwing it in our mouths, we discharged it on our
cheeks and floured our whole faces: /the/ consequently unless
those principally who were beards would have wanted to be
accustomed as players of farces, we were constrained to take it
with spoons" (Léry, Vol. I, pp. 163-164).

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222 This comparison permitted me to suppose that roasted
223 corn flour has simply replaced the "farinha" of the Brazilians.
224 As we know, the pulp of manioc tubers, after being carefully
squeezed in the tipiti, or trough, was roasted on a terra-cotta
dish and changed into dry flour, with which the Tupinambá
accompanied all their meals. -The Chiriguano think the same
way about effi: they say that corn flour, in order to be eaten,
must have an accompaniment, an ingira. To my way of think-
ing, effi and ingira are two substitutes for manioc flour that
the Chiriguano invented or adapted after emigrating into a
land where bitter manioc was unknown. Neither the other tribes
of the Chaco nor the Guichas eat corn in this form, and, to my
knowledge at least, there is no doubt that the Chiriguano
introduced these two dishes into the country, without counting
a goodly number of the ones which have been enumerated.

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222 The only fruits that the Chiriguano consume on a large
223 scale are the prickly pear or tuna (Opuntia), which are seen
224 in all their villages. They also plant some fig and orange
trees when they are under mission influence. They are also
great lovers of melons, of sandias (watermelons), and when
they have eaten one of these which has pleased them particularly,
they keep the seed. They love sugar cane with a passion.
Sorghum is especially meant for the children, for whom these
graminaceae are a veritable sweetmeat. They suck the juice,
which is as sweet as that of sugar cane.

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197 11.1000. Now could it be that they copied this from the Chiriguano, because in those regions they have never used houses built on posts. Neither do we have any indications

- (196) that the earliest Peruvians had such houses. It is very unlikely that the Chiriguano settled in their new territory might have learned the construction of such houses, because the nature of their territory did not render such a form of construction necessary. In South America we find houses built on posts almost solely in regions exposed to floods. Thus we mainly find them in the coastal regions of the northern part of the South American continent, and they appear to the south of the Amazon River only in a relatively narrow zone in the center of the continent including Chiriguano territory. According to Marten in 1676 (71), the Mboj had houses built on posts and

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71. Marten, Pedro: "Relación de la Provincia de la Virgen del Pilar de Mojos /Report on the Province of the Virgen del Pilar de Mojos/," Boletín de la Sociedad Geográfica de La Paz, Bolivia, 1896, p. 172. According to Nordenskiöld.

storehouses such house constructions were quite useful in those marshy and often flooded regions. In addition Nordenskiöld during his travels (72) found one of these houses serving as a

72. Nord. 2, p. 2.

storehouse among the Chacobo, who live north of the Mojo not very far away. Some of the Quichua /Quechua/ houses located between the Chaparé River and the Cochabamba River had been built on posts, but Nordenskiöld himself does not consider this architecture to have been primordial among them. Of the Chaco tribes who have storehouses built on posts Nordenskiöld mentions the Matako /Mataco/. I found such storehouses in the Matako town near Lineres, but many of them also in the Chirupí installations in Esteros. Nordenskiöld in his publications on the Chirupí, whom he calls the Ashluslay, does not